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1863/64

ANNUAL REPORT
AND
TRANSACTIONS
OF THE
PLYMOUTH INSTITUTION,
AND
Debon and Cornwall
NATURAL HISTORY SOCIETY.

1863—4.

PLYMOUTH:

PRINTED BY JENKIN THOMAS, CORNWALL STREET.

1864.

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Plymouth Institution

AND

Devon & Cornwall Natural History Society.


Athenaeum,

*Donations of Specimens, illustrative
of the Natural History, Antiquities, &c., of
the Counties of Devon and Cornwall, are
earnestly requested for the Museum of the
above Institution.*

J. BROOKING ROWE, F.L.S.,

J. SHELLY,

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PLYMOUTH:

JENKIN THOMAS, PRINTER, 9, CORNWALL STREET.

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SECRETARIES' REPORT.

1863—64.

THE Session just closed has been marked by some novel features as regards the character of the Lectures which have been delivered.

In those relating to Literature some subjects before untouched have been introduced to the notice of the Members; and, in the second part of the Session, a period of English History of extraordinary interest—the Elizabethan era,—was taken up in a series of five consecutive Lectures, in which its Art, Commerce, Poetry, Drama, and Politics were discussed; these were followed, a fortnight after, by a lecture descriptive of the Euphuisms of the age.

The Lecture on the Sinai Manuscript by the Rev. F. H. Scrivener, and that on the Slavonian question by a new member—himself a descendant of the race of which he treated—were the subjects of considerable attention. The Scientific Lectures of the Session were likewise very attractive, having been on matters of recent, or local interest. That on Ancient Music will, it is hoped, be followed up by others, on a department of science which has not hitherto met with the attention at our hands which it deserves.

The Session may be therefore considered a very successful one, the attendance has been good, and many animated debates have taken place.

The following is the list of Lectures :

1863.

Oct.	1.	Inaugural Address	THE PRESIDENT.
„	8.	The Sinai Manuscript of the Bible	Rev. F. H. SCRIVENER, M.A.
„	15.	The Relation of the Slavonians to the other Races of the Indo- European Family	MR. W. S. L. SZYRMA, B.A.
„	22.	On the History of State Secession	MR. JAMES MAYO, B.A.
„	29.	Owen Feltham.....	MR. A. P. PROWSE.
Nov.	5.	Slavery in the United States—a History	MR. A. ROOKER.
„	12.	Reformatories	MR. W. SAUNDERS.
„	19.	Earthquakes.....	MR. J. N. HEARDER.
„	26.	A Consideration of the Chrono- logy of Mankind	MR. J. READING.
Dec.	3.	The Codification of the Law.....	MR. J. SHELLY.
„	10.	The Science of History	REV. J. ERSKINE RISK, M.A.
„	17.	Cowper	MR. F. P. BALKWILL.

1864.

Jan.	14.	The Age of Elizabeth—Art... ..	MR. HINE.
„	21. Commerce	MR. CATER.
„	28. Poetry ...	MR. SHELLY.
Feb.	4. The Drama	MR. WIGHTWICK.
„	11. Politics ...	REV. J. ERSKINE RISK, M.A.
„	18.	Richard III.	MR. SPRY.
„	25.	The Electric Light	MR. J. N. HEARDER.
Mar.	3.	Lilie's Euphuës ; Euphuisms.....	MR. WEYMOUTH, M.A.
„	10.	Ancient Music	MR. WHITEFORD.
„	17.	The Theory of Undulation.....	REV. F. E. ANTHONY, M.A.
„	24.	Notes on the Flowering Plants in the neighbourhood of Plymouth.....	MR. BRIGGS.
„	31.	Naval Architecture—Modern ...	MR. MOORE.

The Plymouth Institution having reached its Jubilee during the past year, it was thought well that the occasion should be specially marked, and a dinner, to which all the surviving original founders of the Society, alas but three, were invited,

was held at the Royal Hotel. About forty were present, and a pleasant evening was passed.

In July the "Devonshire Association for the Promotion of Science, Literature, and Art," held its meeting at Plymouth, and the Council of your Institution felt it incumbent upon them to offer every facility in their power, in furtherance of the objects this flourishing Society has in view.

The Hall of the Athenæum was therefore placed at the disposal of the Association, and its meetings were held there.

The Council also invited the Members to a *Conversazione* on the evening of July 30th. A desire having been expressed that paintings by local artists should be the principal feature, a large number of works, both in Oil and Water Colours, were placed at the disposal of the Society, and an Exhibition of great value and interest was the result.

During the past summer there has been no especial Field-day of the Institution, but many of the Members joined the Excursion of the Devonshire Association up the river Tamar.

At the Annual *Conversazione*, Music for the first time formed an attractive element in the proceedings, and Natural History was especially illustrated.

The Museum has had much attention paid it during the past year. A number of exotic and other specimens have been disposed of, but many more will have to be removed as the local collections increase, which they are now fast doing. A great many fish have been added, and it is hoped that a fine collection of this class for reference and comparison will soon be made. The fish in the Museum at the commencement of our year numbered only about thirty, and these were nearly all common species; the collection now numbers nearly eighty, and includes some of the rarest captured on the British

coast. Among them may be mentioned the Six-gilled Shark, *Notidanus griseus*, a magnificent specimen, measuring upwards of six-feet long ; the Eagle Ray, *Myliobatis aquila*; and the Sword Fish, *Xiphias gladius*, all taken off or near Plymouth.

Valuable additions have also been made to the cases of Mammals and Birds. Some specimens of Invertebrate animals have been presented by Mr. Stevens, but a great deal still remains to be done.

To Mr. Reading, as Curator, the best thanks of the Society are due, in having laboured with a perseverance deserving the highest commendation. It is to be hoped that what has been so well begun by him and your Secretary, Mr. Rowe, will be followed up, and their efforts seconded by their fellow Members, upon whom must be impressed the necessity for exertion among themselves and friends to make the Museum worthy of the Town and the two Counties.

The Herbarium has been well attended to by its zealous Curator, Mr. Keys ; although many additions have not been made.

Mr. Keys says in his Report, read at the Annual Meeting, that :—" Much praise is due to Mr. T. R. Archer Briggs for " his zealous labour as a botanist, and I am much pleased to " find his name on our list of Members. Very lately he read " a most interesting lecture on the flowering plants of Ply- " mouth, in which he described several species that he has " had the good fortune to discover in the neighbourhood, " among others *Barbarea intermedia*, *Erysimum cheiran-* " *thoides*, *Camelina sativa*, *Silene anglica*, *Rubus saxatilis*, " *Epilobium lanceolatum*, and *Hypericum undulatum*. The " last-named plant is not merely new to the county, but is an " addition to the Flora of the British Isles, and its discovery " is a great honour to Mr. Briggs. The Journal of Botany

“ for April gives a drawing of the plant, and an article
“ thereon by Professor C. C. Babington.”

The following are some of the principal works that have
been added to the library during the past year :—

Dalyell's Rare and Remarkable Animals of Scotland, 2 vols. 4to.

Ram on Facts, 8vo.

Todd's Cyclopædia of Anatomy and Physiology, 6 vols. rl. 8vo.

Tyndal on Heat as a Mode of Motion, 12mo.

Oppert's Discoveries in Mesopotamia, 2 vols. 4to.

The Lignite of Bovey, by Pengelly and Heer, 4to.

Jeffery's British Conchology, vols. 1 & 2 demy 8vo.

Mills' Logic, 2 vols. 8vo.

Froude's History of the Reign of Elizabeth, vols. 1 & 2, 8vo.

The Secretaries much regret that they are unable to
include the continuation of Mr. Reading's Catalogue of the
Lepidoptera of Devon and Cornwall in the Transactions.
The third part, containing the Noctuæ, is far advanced, and
it is hoped will be included in the Report and Transactions
of next year.

J. BROOKING ROWE, F.L.S.

J. ERSKINE RISK, M.A.

Hon. Secs.

An Account of the Income and Expenditure of the Plymouth Institution,

Dr.

FOR THE YEAR ENDING APRIL, 1864.

Cr.

To Repairs	£	s.	d.
" Printing	72	12	6
" Library	36	12	3
" Museum	31	6	6
" Lighting, &c.	24	15	0
" Taxes	13	14	7
" Salaries	0	16	0
" Insurance	12	0	0
" Incidentals	2	15	6
" Conversaziones	29	3	9
" Interest on Debt	7	2	9
" Balance in hand	8	0	0
	17	7	11

£256 6 9

By Cash in hand	£	s.	d.
" Subscriptions	38	10	4
" Arrears	140	3	6
" Rent of Hall, &c.	6	16	6
" Sale of Duplicates, &c. from Museum, &c.	50	19	6
	19	16	11

£256 6 9

Examined and found correct, April, 1864.

J. BOSWARVA.

J. DAB, }
A. P. FROWSE, } *Treasurers.*

ON
THE RELATION OF THE SLAVONIANS
TO THE OTHER
INDO-EUROPEAN NATIONS.

BY W. S. LACH SZYRMA, B.A.

ON
THE RELATION OF THE SLAVONIANS
TO THE OTHER
INDO-EUROPEAN NATIONS.

BY W. S. L. SZYRMA, B.A.

THE Science of Causation is one that now is attracting the chief attention of the scientific world. We are growing tired of the study of mere phenomena, we seek to discover their causes. We are not satisfied with knowing what a thing is, but wish to find out why it is. In both moral and physical science this advance is manifest. In Physical Research the inquiry into the "Origin of Species" shews our proneness to the study of Causation. The Hypothesis of Darwin may rest on insufficient bases with regard to animal creation, for as yet our grounds of reasoning are meagre and insufficient, but when, narrowing our field of view, we apply his theory to the development of the human race, the formation of divers nations from a common origin, and the causes which produce national peculiarities, become a most important and interesting enquiry, for, as the Poet says:—

"The Proper Study of Mankind is Man."

In former times outward characteristics were regarded sufficient criteria of race. We are all familiar with the old division of men into the Caucasian, Mongolian, Ethiopic, and American families. However applicable to savage races, it was soon found insufficient for the civilized nations of Europe and Asia. Science was thus forced to seek her criterion not in the Body but in the Mind. In (I.) Language the most tangible form of the Mind, (II.) Religious Opinion, (III.) Social, and (IV.) Political History, which thus become the *four* great standards of Classifications. To these, where it exists in an appreciable quantity, and of a national character, we may add Literature.

This theory first assumed a definite form when the study of the Oriental languages began to be systematically pursued. The Sanscrit or learned language of India was found to have a remarkable affinity to the Classic tongues of Greece and Rome, with their modern cogeners. The discovery spurred on philosophical research. The grammatical constructions and verbal affinities of various languages were examined and analyzed. Antiquated forms and derivations were sought, and changes in pronunciation traced. At length, by the labours of philologists, the languages and nations of the civilized world were classified into the following divisions :—

- I. The Mongolic, comprising the Chinese and other Eastern Asiatics.
- II. The Semetic, comprising the Jews, Arabs, and Assyrians.
- III. The Uralian, or Turanian, comprising the Turco-Finic tribes of Northern Europe and Asia with the Tartars.
- IV. The Indo-European, comprehending the civilized nations of Europe, Western Asia, and India.

The recent researches of French Ethnologists, of whom M. Regnault* is one, have, however, thrown the Mongolians and Uralians into one great Turanian family, regarding the Semetic

*Vide "La Question Européenne." Paris, 1863. ch. I.

family as springing from the same origin, but altered by difference of climate and mixture with Indo-Europeans.

The Indo-European Family is geographically broken into two sub-divisions:—Western and Oriental. The latter (comprising the Hindoo, Affghan, Persian, and Armenian nations) is supposed to be the parent stock of which we Europeans are merely offshoots. To Western Asia we must look for the cradle of our race, although the conquests of Semetic Assyrians and Arabs, the denationalizing force of Islam, the invasion of Turanian hordes, both Turks and Tartars, have there impaired the pure Indo-European element.

At what time or for what cause the great Migration into Europe began is hidden in the Unwritten History of Mankind. It was, probably, not simultaneous, but successive, parted by long intervals of time. We may doubt whether the Kelts or the Teutons first left the plains of Asia. The Kelts were certainly the pioneers in the West. From them spring the Irish, the Highlanders, and the chief elements in the French, Swiss, and Northern Italians. They peopled South-Western Europe, driving Northward to the vast plains of Muscovy the aboriginal Turanian tribes, some of whom, however, took refuge in the isles and mountains, leaving a trace of their existence in the Basques, the Cantaberians, the Sardinians, and Corsicans. Thus it has been reserved to this century to explain the fulfilment of Biblical prophecy:—"God shall enlarge Japheth, "and he shall dwell in the tents of Shem; and Canaan shall be his "servant."*

The Teutons, probably, did not enter Europe in a body. Of the passage of the Germans little can be detailed; but the Eddas, if we accept them as historical, throw much light, though of a mythical and uncertain nature, on the Gothic invasion of the Scandinavians. In the Northern Caucasus the Aser, as they called themselves, slowly developed their nationality, and by degrees parted with their Eastern characteristics. Thence they migrated North-West, in an age almost historical, passing through the lands of the Giants and the Dwarfs, whom we may conjecture were the Slavonians and

* Gen, ix, 27.

Finns. In the name of Vanir, fighting with the Aser or Scandinavians, some have detected the roots of Vandals, or Vends, or Northern Slavonians, and seen in these myths the records of primeval wars.

The Kymbrians followed the other Kelts, the ancestors of the Ancient Britons and Armoricans. Then, after the lapse of ages, came the great and conquering Thracian and Pelasgian nations, whence sprung the classic races of *Greece and Rome*. At length—perhaps within the limits of the Historic age—the last great migration of the peoples come. On their light barks the Oriental multitudes traverse the dark waters of the Euxine. They are tall and slight-limbed men, with the bright eyes and lively manners of their sunny clime. Gay, high-spirited, courageous, liable to enthusiasm, exhausting itself by its very energy, they people the wilderness of their new homes. They pass up the Borysthenes and Dniester, and then part into divers tribes. Some build on the banks cities, humble imitations of the great capitals they perhaps had aided to rear in Mesopotamia. Stone is rare, but the rich plains yield timber from their forests, and the “Builder-nation” astound by their edifices the Scythian savages. Other tribes, less industrious, hollow the Carpathians into cavern temples and houses, like the aborigines of Hindostan did. From the Danube to the Baltic they fix their colonies on every fertile spot, where their labours of agriculture might prove productive. Their swarthy skins grow bleached with the cold Northern air, their soft Eastern language becomes rugged and harsh, like the rude winter’s blast. The stunted Finns call them the Giants, or the Builders, (*Budini* of Herodotus;) the Southern Merchants, as they see their bright eyes, called them the “Lizard-eyed,” (*Sauromatæ*); or from their cavern homes the “Earth-men,” (*Neuri*;) from the colour of their dress (*Melan-chleni*); but they call themselves Slavonians, the Men of the Word.*

* This name may be derived from *Slowo*, (pron. *slovo*,) a word, or *Slawa*, glory.

This title was no vain boast. As the last to leave their native seats they perhaps have kept less adulterated than any nation, except the Lithuanian tribe (their Venedic cogeners), the ancient Aryan tongue of the Indo-Europeans, whence all our European languages have sprung. The Slavonic has much of the spirit of the Greek, perhaps the next in purity to the lost Aryan, with more of the Asiatic element.

The dual number still exists in Slavonic, nearly 2000 years after it has grown disused in Greek. The Asiatic “*L*,” which philologists suppose existed in Ancient Greek, is to this day a common sound in Polish and Russian. Of the 8 cases that are thought to have characterized our Primitive Tongue, and that are still found in Sanscrit, Greek has lost 3, Latin 2, but Slavonic only one case, dividing the oblique into three :—the Dative, the Instrumental, and Locative. If we apply the Vocative test, we shall come to the same conclusion that Slavonic is the oldest of living European tongues. We find in all our modern languages of the West the Vocative totally absent. In Latin it can be traced to only one declension. In Greek, though more frequent, it is usually like the nominative. But in the Slavonic it assumes as distinct a character as the Accusative does.

All these facts tend in one direction, to demonstrate the antiquity of the Slavonic, for modern research has proved the seeming paradox :—“Languages are more complicated according to their Antiquity.” We all know how much more difficult Greek and Latin are than their offspring French and Italian. English is simpler than Anglo-Saxon. The reason is dubious, the fact has been demonstrated, and on this analogy lies one of the main proofs of the antiquity of Slavonian.

This language has been most unjustly neglected in the West. It is the vernacular of nearly 80 millions of the human race in Europe alone ; thus far exceeding the French, and possibly even English in general use. This calculation may sound extravagant, but we must consider the numerous dialects—the Russian, Polish, Bohemian,

Servian, Illyrian, Bulgarian, &c., &c., and the vast extent throughout which they are spoken, even among Non-Slavonian nations. Russian, for instance, is the language of nearly all the population of the Czar's European domains, where Polish is not spoken. This alone would make above 60,000,000 speaking Slavonic. Under Prussia there are supposed to be about 7 millions Slavonians, but these may be partly Germanized. Under Austria 25 millions have been calculated. * Under Turkey 5 millions. But under Russia, tribes of every race, Uralian, Mongolic, and Semetic have, with the docility usual to savages, adopted their conqueror's tongue.

If we regard the territorial limits of the language, we find Slavonian is spoken, more or less, from Kamchatka and Behring's Straits on the East to the Baltic, the Oder, and the Erz Mountains of Saxony on the West. From the White and Arctic Seas to the Adriatic and Balkans in Europe, the Caucasus and Altai in Asia.

The true Slavonians are usually divided into 4 Great Nationalities, each using their distinctive dialect, the Russ, Lech, Czech, and Serb; or, as we should call them, Ruthenian, Polish, Bohemian, and Servian, besides minor tribes, as Slovacks, Illyrians, Dalmatians, Bosnians, Bulgarians. Of these Nationalities the Ruthenian and Polish are the most important. Each was anciently divided into 5 tribes. The Ruthenians inhabiting the Great and Little, Black, White, and Red Russias. The Poles inhabiting Great and Little Poland, Mazovia, Kuyavia, and Silesia. The latter tribe has been mostly Germanized.

* *Narodowosc*. Paris, 1841. I am inclined to think this calculation rather exaggerated, though not to any material extent. If you count only 20,000,000, more or less, understanding Slavonian out of Russia, we should still have 80 millions in Europe alone.

The numbers given are :

SLAVONIANS.	In 1836. <i>Prussia</i> . Pomerania, E. Prussia, Posen, Middle and Lower Silesia		6,840,000
	{ <i>Austria</i> , Bohemia, Moravia, Slavonia, Dalmatia, Illyria, Croatia, Hungary, Transylvania, Galicia, Upper Silesia		25,796,000
	{ Turkey, Bosnia, Croatia, Bulgaria, Montenegro, Servia, Wallachia, Moldavia		486,000
	{ Saxony,		260,000

As to their languages, from ancient Ruthenian have sprung three living dialects, Modern Russian, Vernacular Ruthenian, and the Ecclesiastical or Cyrillic Slavonian. The Polish has also formed three written dialects: the literary, the Mazovian or the ordinary dialect, and Cassubian or Wendic.

The difference of these (so called) languages is much the same as between the Greek dialects. Russian is the open form, as was the latter Ionic. Polish is the contracted, as the Attic. The Cyrillic or Church Russian is the antique form, as the Homeric. The Bohemian is aspirated, the Servian is euphonized.

Russian, Servian, and Cyrillic have their own characters, adopted partly from Greek, partly from Coptic and Armenian. The Polish and Bohemian use the Latin spelling, with a characteristic accentuation for Asiatic sounds. The cause of this difference of spelling is manifest. Where the Latin church has conquered, the Latin character has prevailed in Slavonia, elsewhere the native alphabet "Azbuka" remains intact.

A. We shall now briefly consider the Slavonic according to its individual characteristics and affinity to the Classical, Semetic, and Anglican tongues.

I. Taking Slavonic as a whole, we find its sound, as the language of a martial race, harsh, strong, concise, with now and then words of excessive sweetness, memorials of a soft and sunny clime. It embraces nearly all the tones capable of being uttered by the human voice, and thus must have more harsh than melodious words. The "*ci*" and "*zzi*" of Italian, the aspirated sibilants of English, the nasals and "*je*" of French, the gutturals and aspirates of German and Greek are mingled with the Asiatic "*L*" and other sounds peculiar to Slavonic. Thus arises the, almost proverbial, facility of the Russians and Poles in acquiring and correctly pronouncing foreign languages. The English and Greek "*theta*" can alone trouble them, for all others are in their own language.

II. The relation of Slavonic to the Classical Languages is a most important inquiry, throwing light on the question of Antiquity. In construction it is most like Latin. Adjectives follow nouns. Adverbs precede or follow verbs. Slavonic has no articles, a peculiarity common to it with the Latin.

As to Accidence, where Greek and Latin agree with each other. Slavonic usually agrees with both. If they differ, Slavonic commonly differs from both. Thus : (1) All direct cases in the *neuter* are the same, and in the neuter plural they always end in “*a*.” In indirect cases the neuter is on the masculine model, except in the dative, where masculine “*owi*” is contracted into “*u*.” This is the rule common to both Latin and Greek. (2) The nominative feminine is “*a*.” (3) The datives and ablatives plural are always the same in *all* declensions. This also holds good in both the Classical Tongues.

The only exceptional case is the Genitive, which sometimes forms the root of the Slavonic noun, instead of the nominative. This is no proof of distinct origin, for no case varies so much as the genitive in all European tongues. Even the French, Latin, and Greek, in spite of their arising out of the same branch of the Ancient Aryan, employ generally quite distinct forms of genitive. The same care is used in Slavonic as in English to distinguish living from not-living substantives, which is one of the few grammatical grounds of similarity between the two languages.

The Slavonic numerals are almost the same as the Greek, and Augmentatives and Diminutives are very frequent. Verbal constructions are simpler than in the Classic Languages, but not so express subtle distinctions. The termination for the Persons nearly well fitted to the same as in Latin. In the singular sometimes identical, in the plural very similar :—*e. g.*

In Slavonic First Person Plural	“ my ”	Lat. “ mus ”
Second	“ tie ”	Lat. “ tis ”
Third	“ ng ” “ a, ”	Lat. “ nt ”

III. It is in the Verbs we meet the one great sign of affinity between Slavonic and the Semetic family, in the Genders of the third person. For instance. *Mial*, he had, makes *Miala*, she had, and *Mialo*, it had. No other European nation has, I believe, any such distinction. Still this singularity I cannot regard as of so much weight as some consider it. It might be caused by the Slavonians not leaving Asia till after the Ancient Semetic Conquest, or, more probably, the Genders of Verbs is a characteristic of all *primitive* tongues, even of the Aryan, whence, adopting Regnault's theory, the Semetic races may even have derived it. The loss of an inflexion is, of itself, no proof of distinct origin, else we should hold neither French or Italian of Latin, nor English of Saxon origin.

We must add two more marks of Semetic affinity :—

(1.) In Slavonic (Polish at least) 4 of the days of the week are numbered, having no name. The 7th day has a Semetic name, *Sobota*. Sunday and Monday have Slavonic names, but of Christian origin.

(2.) The title “Czar” is Assyrian. Nebuchadnezzar, Belshazzar bore the same title of which Alexander II. of Russia yet boasts. The same word of honour is heard to this day in the Court of Petersburg, that once sounded amid the palaces of Babylon.

IV. The affinity of Slavonic to English is still more striking. It peeps out in our commonest words, where we should least expect it. Thus :—

(1.) The Verb “To be,” is throughout its whole conjugation Slavonic—*e. g.* The letters *I, A, M*, express the same idea in English and Polish : I am, “*Iam.*” “*Iest*” is the parent of our “*is*,” and being still used for affirmation produces “*Yes.*”

(2.) The personal pronouns are nearly the same in English and Polish.

(3.) The multitude of common roots is countless, thus :—*Bity*, beaten ; *Sam*, the same ; *Mleko*, milk ; *Ruszay*, move on, rush ;

Mrok, murky. Land and Water are both Slavonic (and neither Latin) *Lond* and *Woda*; Brother and Sister, *Brat* and *Siostra*, &c.

(4.) The most striking similarity is in words of plainly Sanscrit origin, *e. g.*

<i>Slavonic.</i>	<i>Sanscrit.</i>		<i>Slavonic.</i>	<i>Sanscrit.</i>	
Iada	Oda	Eats.	Lekko	Lakku	Light.
Odin	Adimo	One.	Lubo	Loab	Love.
Miaso	Amisca	Meat.	Mat	Mada	Mother.
Brwy	Bruwo	Brow.	Miod	Modu	Meed.
Dwer	Dwar	Door.	Nagi	Nahnaha	Naked.
Syn	Sunia	Son.	Nos	Nasa	Nose.*

This affinity seems to arise more in the Anglo-Saxon, than the other elements of our tongue. Thus:—“*Witan*” is an old Polish word for a council of wise men, from *Wice*. *Gody* means festivity in Slavonic, hence our “*Gaudy days*.”

So-called Saxon names are often Slavonic. The Wilti were a Luzacian tribe, and perhaps conquered Wiltshire with Cerdic. Wilton, Tiverton, and many other West of England names, appear to be derived from Slavonic colonists—the latter a Slavonic colony from the Dnieper.

Even in Cornish names we see distinct traces of common Aryan or European origin: “*Tor*,” a hill, may be connected with the Polish “*Gora*,” the Bohemian and Sanscrit “*Hor*.”

If we take a passage out of the English, Latin, Greek, and Polish versions of the Scriptures, which would be the fairest tests of affinity, we shall see how much nearer our Anglo-Saxon, of which we all know that the Gospels of our version was mostly composed, is to Slavonic than are the classical tongues. Taking the two first verses of St. John’s Gospel, as a test, we find in English 9 distinct and separate words of which 8 have Slavonic roots—the only exception, “*Word*,” being derived from the Latin *Verbum*. In the Latin

* “*L’ Origine des Slaves*.” By Abp. Siestrzencewicz,
Petersburg, 1824 :—[p. 35.]

Vulgate, of 8 words for this passage, there is only one decided Slavonic root, and that common to English. In the Greek, out of 10 distinct words, 3 are of Slavonic roots. If we admit repeated words, out of the 25 English words, which compose the 2 sentences 23 are of Slavonic roots.

B. After Language, Religious Belief is the second criterion of Nationality. Of the Slavonic Mythology little is known, but that little is strikingly similar to the superstitions of Western Europe. The same deification of Strength in Man, and Beauty in Woman, adoration of Fire and Thunder, as emblems of the Deity, are recorded by antiquarians. To these were added a worship of the Plough, as the instrument of God's mercy, and of the Winds, the idols having sometimes four faces, looking to the Cardinal points. In the name of the Slavonic Goddess of Beauty, *Lada*, we may detect the derivation of the English word "*Lady*."

I. Certain records only begin with Christianity. The story of St. Cyril has been often told.* After converting Moravia, he and his brother Methodius composed out of Greek, Coptic, and Armenian characters the Cyrillic alphabet, which became the hieroglyphic of the Russo-Greek clergy. To this day the Mass of the Russian Church is read in this language, which has become the parent of all the East-Slavonic dialects. The Cyrillic has been declared the most unchangeable of Slavonic tongues.

The Moravian Church for more than two centuries maintained her language, rites, and discipline independent of the See of Rome. Service was performed, and the Bible read in the vulgar tongue, marriage freely allowed to the clergy, the communion administered in both kinds to the laity. With our Brito-Keltic the Moravian last of the Western Churches defied Rome. The adjacent Slavonians deserted their idols. Bohemians, Bulgarians, Servians, Poles,

* *Vide* Milmans's "Latin Christianity."

Chrobacians, and even Dalmatians joined the Cyrillic confession. It was not till 1060 that the Moravians were, by the synod of Salona, put under the ban of Rome. Still in both Bohemia and Poland they lingered to a much later age.

II. Whether the Hussites are a revival of the Cyrillians is uncertain. The coincidence of their revolt with Wycliffe's, in the home of the Brito-Keltic Church, is a striking occurrence, difficult to explain on the theory of chance. The connection of the two movements, both by Huss and our Queen Anne of Bohemia, is well known to all historical students.

III. The Slavonians were the most zealous missionaries of both the Latin and Greek Churches during the later Middle Ages. The Pomeranians, Luzacians, Prussians, and Lithuanians were converted by Polish missions. The kings of Poland waived claims of tribute, sent missionaries, and made alliances to bring Pagans to the Church.

Nor were the Ruthenian Greeks slothful. By their missions the Finnic Muscovites were converted and Slavonized in the Thirteenth Century, and their Czars then became the zealous missionaries of the Orthodox Greek Church to the wild hordes of the Volga.

IV. I have no time to advert to the Reformation in Poland as a subject already exhausted by V. Krasinski, in his "History of the Reformation in Poland."

C. Slavonic influence on European civilization is a subject of great interest. Like the other Indo-Europeans the Slavonians were from the first, a fixed and agricultural people. Their fortified villages, or "*grods*," were built on the alluvial plains of the Dnieper, Niemen, Vistula, and other great rivers. There they guarded the produce of the soil by rude earthworks from the nomade Turanian

hordes. Each of these villages formed a little republic, and all government was elective. Although a family might attain the chief authority, primogeniture was neglected.

Being thus scattered over a great tract, and perhaps as yet by no means a numerous race, they were mixed up with the Scythians and Sarmatians by Classical Writers. The "Father of History," Herodotus, uses some expressions with regard to the *Budini* and *Neuri*, which could be applicable to the Slavonians alone. Every word of these passages has been examined with elaborate research by the great Bohemian Ethnologist, Szaffarzik, in his "Slavonic Antiquities."

For nearly 1000 years the Amber-trade (Ελεκτρον) to the Baltic alone throws light on Slavonic history. Then, with the invasion of the Barbarians, the Slavonians first come on the arena of European politics as a great nation. The Vandals, as well as the Medieval Wends, are supposed to have been Slavonians, and the Polish monarchs assumed the title of King of the Vandals. Many derivations of this name have been suggested. I prefer the one which makes Vandal, or Vend, or Veneti a mere corruption of Indian, referring to the traditions of their Asiatic migrations. Szaffarzik thinks the Veneti were a Slavonic tribe, that settled on the Chioggian isles, and there founded a state similar to Poland in aristocratic constitution and in ultimate fate. It seems bold to affix a Slavonian origin to the Queen of the Adriatic—Venice.

When the scattered tribes and republics of Lechia began to consolidate into the great Christian monarchy of Poland, Boleslaw the Great devoted the resources of the nation to erecting chains of forts along the exposed frontiers, and rearing large cities in the interior. The new bishoprics soon transformed the inland villages into cathedral cities. However, Commerce is the true parent of civic greatness, and to it the great cities of Slavonia owed their origin. Kiow, in Little Russia, was once the rich emporium of Eastern Europe. Her fleets four times defied the navies of

Byzantium, and rode the Euxine in triumph, in the Xth and XIth centuries.

Novogrod, somewhat later, seemed to restore, in the frozen North, the republican systems of Greece. Her people united the maritime energy of the Scandinavian with the Slavonic character. Her fleets traversed every sea, her merchants, protected by the Hanseatic league, were found in every European land.

Cracow, Gnezno, Posen, and Prague were probably as ancient, (dating from the Xth century;) but became later of importance. Under Casimir the Great, in the XIVth century, Cracow was one of the wealthiest and most populous cities of Europe. Much of the commerce of Kiow was directed to it. The treasures of the Orient were there bartered for Northern furs and woollens. Venice, Flanders, Constantinople, and the Hanse towns contributed their merchandize. By Eastern caravans, by boats on the Vistula, in waggons from Germany the goods of the world there met. The University of Cracow was pronounced one of the first in Europe. It was founded by Casimir on the model of the University of Paris, and chartered for Theology by Urban V. (A.D. 1347—64.)

Cracow found two powerful rivals in Warsaw and Prague. The former city arose mainly from the Vistula trade. The latter, Prague, first took a lead in European civilization under the Emperor Charles IV. That patriotic Prince founded there, in 1348, a rival Academy to Cracow. The freedom and intellectual energy of the Bohemians soon drew thither the youth of all Eastern Europe. Prague was the learned capital of the German Empire. The arts and sciences flourished amid her churches and palaces. Thus, at the end of the fourteenth century, the Slavonians were almost at the head of European civilization. In the impetuosity of their Slavonic nature, the Czechs rushed beyond their age. The Hussite controversy doomed the greatness of Prague. The German nobles fled the capital of free-thought. The anathema of Rome fell on the devoted Academy. A war of independence opened a new field for

Bohemian talent. In the army of the Taborites, first during the Middle Ages, a disciplined infantry took the lead in war. Zisca invented the theory of fortification, and restored the Roman discipline. Driven from the arts of peace the Slavonians *taught the world* the science of war.

D. In political power the first great monarchy of the Slavonians was Poland. That kingdom sprung into one of the great powers of Europe with a rapidity hardly exceeded in its fall. Only 60 years were required to transform five barbarous tribes into one of the most powerful nations of Christendom. The conquering squadrons of Boleslaw the Great swept from the Elbe to the Dnieper, from the Danube to the Baltic. All Poland, Red (and for a short time Little) Russia, Mazovia, Kujavia, Silesia, Pomerania, Chrobacia, Lutycia, and even Misnia and Northern Hungary owned his sway. The cause of such rapid victories can hardly be sought alone in the courage of their Polish nobles, for a martial caste had been already formed, but also in their superior discipline, and in their mild treatment of the vanquished.

It is usual, because, after nearly 800 years success the aristocratic theory of Poland has been found to fail, to point at it as an unmitigated evil. Regarded, however, on philosophic grounds, no system during the Middle Ages, approximated nearer to the scheme of Greek philosophy, which in our modern standing armies has been recognized: that—

“War must be a profession like any other; and to be an able soldier a man must devote his life to it.”

In modern continental armies this theory is worked on by selecting the poorest of the population to be soldiers of despotism. In Poland, where liberty was always a chief object, as in Plato's republic, the noblest and most talented were selected for the profession of arms. Long training and discipline gave them a superiority to the wild tribes around them, and to the feudal militias of Germany. They

were ranged almost in the Roman mode, by tens, and fifties, and centuries, each under its own captain. The army was divided into brigades, each brigade containing two regiments. Seeing the evils of heavy cuirasses the Polish knights wore light armour, with *wings* to frighten the enemies' *horses*, and were thence called *Hussars*.

Placed on the frontiers of Christendom, Poland had rarely rest from foreign invasion. When the kingdom was first formed wild tribes surrounded it on every side. Those of Aryan origin were soon civilized, but the Turanian hordes proved more dangerous. Those tribes that had defied the might of Persia, and crushed the majesty of Rome, again from their Northern Hives threatened the destruction of Europe's growing civilization. The two most critical eras of medieval development, the Thirteenth and Fifteenth centuries, the former the era distinguished by our greatest architectural works, and by scholastic philosophy, the latter by the formation of modern literature and the revival of arts and letters, both were threatened by an invasion of the Tartars and the Turks. Both torrents were warded off by the martial aristocracy of Poland. The desolating hosts were driven back. The Poles felt themselves the bulwarks of Christendom, and of the European race against the nomades of Asia.

Before the Ottoman Turks had wasted Eastern Europe, Lithuania had strengthened the Polish monarchy. Already Little and part of Great Russia were annexed, and the Ruthenians were secured in religious and political liberty. Under their own dukes freedom had often flourished, and perhaps the ancient institutions of the Five Russias were hardly less free than among the Anglo Saxons. Intestine discord and Tartar invasion brought them under the Jagiellons, and the beneficent sway of the Polish kings amalgamated the Eastern and Western Slavonians.

Except in her never being a bulwark of Christendom, the history of Bohemia is similar to that of Poland. Ancient annals, veiled in deepest obscurity, a gradual amalgamation of warlike tribes about a

central focus, a sudden blaze of brilliant success, followed by a no less splendid era of material prosperity, are characteristics of the history of both nations, and more or less also of all the Ruthenian states.

Then suddenly the glory of Bohemia fades, and the noble land of Ottocar and Huss sinks at last into a province of Austria. The fate of Bohemia has been harder than that of her sister nations. Czechian nationality has shown less vitality than either Polish, Russ, or Serb. Elsewhere the process of Slavonization has been at work assimilating and absorbing all alien elements. This property of the race was early noticed by the Byzantine writers, who coined for it the verb *Σλαβονίζω*. The cause of this power has excited much ethnological enquiry. Bandtkie attributes it to the charms and fertility of Slavonian females. I should be inclined to look deeper, in the fact of the Slavonians being one of the purest types of the Aryan race, and combining the characteristics of all its nations. These causes might explain the Slavonization of the Lithuanians, who have thus become

“*Ipsis Polonis Poloniores* :”

as well as of the German colonists in Poland, or of the Varegs or Scandinavians of Great Russia. It cannot however apply to the Uralian tribes that have become more or less Slavonized, both in language and religion, although their innate characteristics can be no more eradicated from the Turanian than from the Negro.

This assimilation constitutes the strangest ethnological phenomenon of our age, whereby 40 millions of Turanians, in Europe alone, are gradually losing their nationality. They once formed many great nations, the history, laws, customs, and mythologies of which have passed into oblivion. A few names alone remain of these extinct nations, as the Permians, the Moxols, the Tchermisses, the Tchuds, the Ugrians or Eastern Magyars, the Carelians, the Mordevians, the Ingrians, &c. &c.

On the plains of the Upper Oka, east of Great Russia, dwelt two of these Turanian tribes, the Muromians and the Merians. They

had become converted by Russian missionaries, and had partially adopted Slavonic language and customs. They had a prince of the race of Vladimir for their chief, and his family soon mingled with the Uralian blood of his subjects. To draw their people into some kind of civilization, these Dukes gathered the wandering hordes into a city, which they called Moscow. Here, devastated by invasion, subjugated by the Tartars, persecuted almost by nature herself, they founded one of the greatest empires of the world. As they huddled round their fires in the long winter nights, and heard with envy the tales that their wandering merchants brought of the sunny lands of Europe, the Muscovites treasured up the old prophecy that had been handed down from time immemorial, that these fair lands should be theirs. Still perhaps the old tradition lingered in the memory of the Finns, that their forefathers had once spread over Europe, but had been driven back, step by step, by those sons of Japheth.

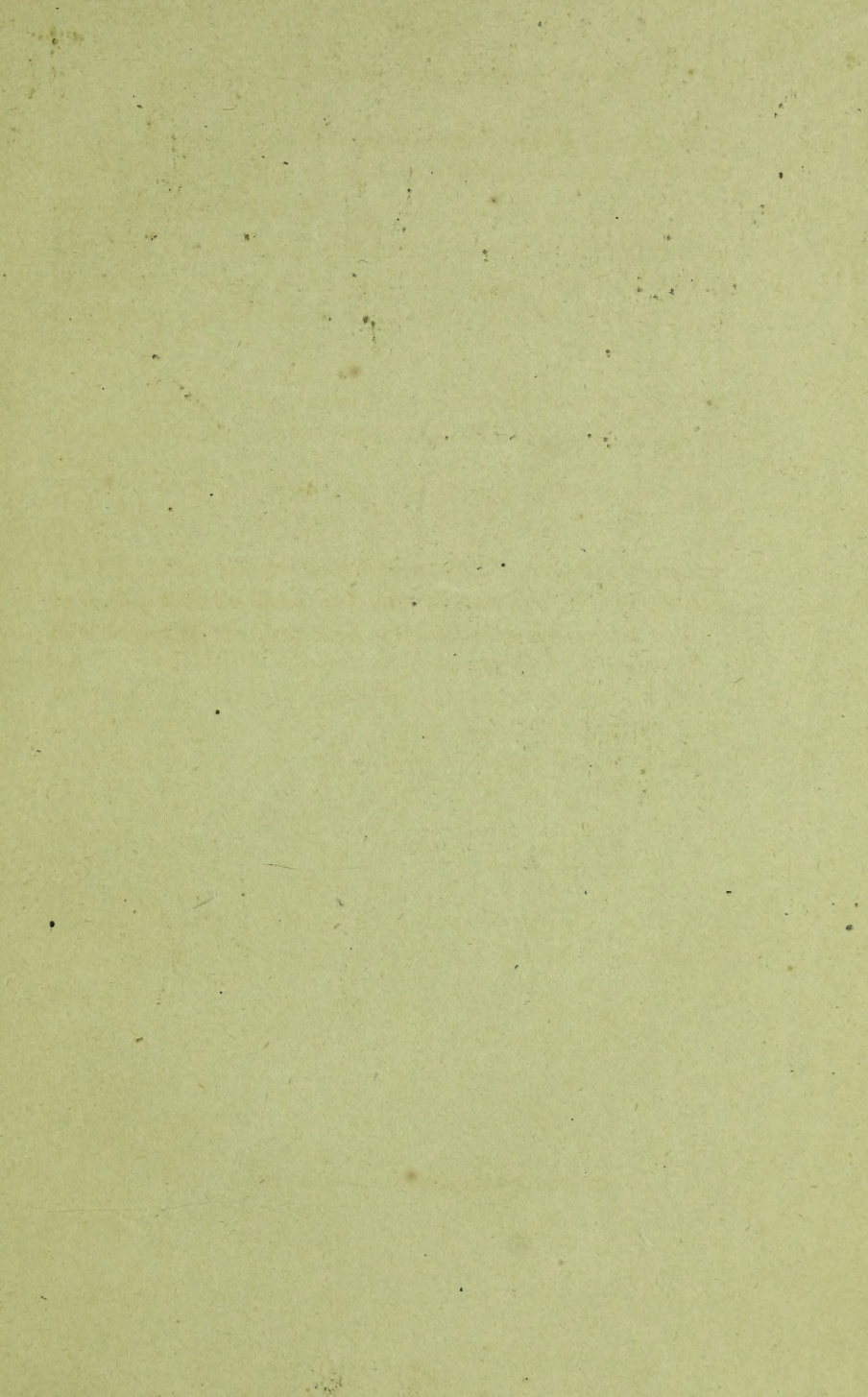
To attain their object the Muscovites have sacrificed every right of Man. They have slavishly obeyed any tyrant who could by treachery or violence lead them one step onwards to the promised land. With dogged obstinacy they have bided their time. Their Dukes licked the mare's milk off the manes of the Tartar's horse, with a sullen docility, that could only forbode vengeance. The Tartars were driven back. Other Uralians joined the Muscovites. The Slavonic republic of Novogrod, first of European states, fell. The Queen of the North has now sunk to a second-rate provincial town. Her slaughtered citizens have dyed the waters with their blood. Then Great Russia yielded, and the East of Little Russia was subdued by cunning rather than force. The Czar Peter claimed the proud title of "Emperor of All the Russias," when he only possessed one out of the five, and to this day Red Russia partly belongs to Austria. The very title whereby the Czar wishes himself to be known points to a future aggression.

Another and far greater nation of the Indo-European family was next subjugated by the Turanian hordes of Muscovy ; and Poland is

another of the family of Japheth, enchained by those hordes of the wilderness. But the Czars have not rested satisfied with European aggression only, their armies are a few days' march from the frontiers of India, and have already wrested several fair provinces from Persia, and have just succeeded in exterminating the Circassians.

It is the destiny of the Slavonians to guard the frontiers of the Indo-European race against the Turanian hordes. It was their destiny perhaps of old, when the Royal Scythians were barred in their Western career of conquest. It was their destiny when Poland and Ruthenia were the bulwarks of Latin and Greek Christendom, against the Pagan Northerns. It was their destiny when the Tartar hordes wasted Europe and Asia, till Henry of Silesia lay in the arms of victory on the field of Liegnitz. It was their destiny when Ladislaus of Poland fell before the terrible Amurath II. upon the plains of Warna. It was their destiny when Sobieski delivered Vienna and Europe from the Turks and Tartars. It is their destiny still, when after the recent heroic struggle, the corpse of the fallen Lelewel has hardly rotted on the battle field. The Poles and the Ruthenians will still fight against the old foes of Europe. It may be that the prophecy of the Muscovites, and of the First Napoleon (that Europe must fall before the Cossack) is no phantom; that we Europeans have been weighed in the balances and found wanting; that the next century may see the Uralian hordes make an equal advance to what they have done in the century now elapsed. It may be the will of the Most High that the Turanians shall dwell again in their ancient seats, that the Tartar hordes shall drink of the Seine and Ebro, that the rich lands of France and Germany must be wasted by the countrymen of Mouravieff. If it be so, depend on it, the Uralian hordes will have to pass over the bodies of the Slavonians. Where they have been placed they will die free men, or drive back those hordes to their lair.

V. The literature of the Slavonians, although far more full than is commonly supposed, but little affects our estimate of their position





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